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W. T. Purkiser (Editor)  
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# ***herald*** **OF HOLINESS**

*Church of the Nazarene*

Wesleyans, Pilgrims Vote Merger



*A gnarled cypress overlooks the Pacific*



General Superintendent Coulter

# The Person or The Place

The testimony of the Psalmist in the eighty-fourth psalm is still the deep heart cry of men today. "My heart . . . crieth out for the living God."

The *place* of worship was important to the Psalmist—just as it is to us. But the *Person* we worship is much more important!

Today we are concerned about places of worship—and rightly so. Beautiful edifices replace store buildings and unattractive tabernacles. The *place* does something for us when we worship. Our emotions may be moved, our sense of beauty satisfied, our spirits calmed. But the *Person* we worship does more than this. He meets humanity's real soul hunger.

In spite of our advancements in knowledge and skill, the human spirit is longing, fainting, and crying until we contact the "living God." The Psalmist beautifully pictures the search of the sparrow for a nest where she may lay her young. And from that picture he reasons, "If a little bird, as worthless as a sparrow, can find a nest to give it safety, rest, and shelter, so may I find the answer to my needs at Thine altars!"

With the Psalmist many of us can say, "How amiable are thy tabernacles, O Lord of hosts!"

But is our rejoicing merely in the *place* or in the *Person*?

Only the *Person* gives rest from the fever of guilt and inner rebellion.

Only the *Person* gives stability and strength in the time of trouble.

Only the *Person* transforms valleys of weeping into places of beauty and refreshment.

Only the *Person* gives grace and glory to those who walk uprightly.

The Psalmist made his choice, "I had rather be a doorkeeper in the house of my God, than to dwell in the tents of wickedness" (v. 10). But the choice was made on the basis of the *Person* and not the *place*. It was because "the Lord God is a sun and shield," and because "the Lord will give grace and glory," that the Psalmist was longing for the courts of the Lord.

However beautiful or commodious the *place* of worship may be, it must never be a substitute for the living God. In fact, if the *place* is so elaborate or expensive that the *Person* is forgotten, it becomes a detriment rather than a blessing.

*There is a place where Jesus sheds  
The oil of gladness on our heads,  
A place than all besides more sweet:  
It is the Blood-bought mercy seat.*





# **NEEDED:** **Harvest** **Hands**

America has a shortage of preachers. National magazines and city newspapers are discussing the issue. We are told there are more bartenders today than clergymen in our country. By 1975—less than ten years from now—some authorities believe we will have 50,000 empty pulpits in America.

Holiness churches and the Church of the Nazarene in particular are not exempt from empty pulpits. The atmosphere of our churches, the drive of our evangelism, the full-time service challenges of our educational institutions, the Spirit-filled examples of our homes, all have a great bearing on our future supply of preachers.

God-called ministers are a "must" for our church. Calling our youth

to full-time service is the work of God. We do not assume His task. Our duty is simply to see that the attitude of our own service and the thrust of our own faith create an atmosphere where clean, idealistic, believing, Spirit-filled youth can be called by God to His holy service.

Nearly 1,100 years before the coming of Christ, a godly mother and her spiritual leader, Eli, were instrumental in the call of God to young Samuel.

A beautiful openness of obedience and trust were recommended to Samuel by Eli. You remember Eli's words to Samuel: "... if he calls you, you shall say, Speak, Lord, for Your servant is listening" (I Samuel 3:9, *The Amplified Old Testament*\*).

Let us follow Eli's example as we talk to our youth about full-time Christian service. God can and will call our youth into His service when they receive guidance to obedience from their parents, pastors, Sunday school teachers, and college leaders.

Eli's time was trying, too! The record says: "Now the boy Samuel ministered to the Lord before Eli. The word of the Lord was rare and precious in those days;

there was no frequent or widely spread vision" (I Samuel 3:1, *Amplified Old Testament*\*).

These difficult days are challenging and fruitful days if we only believe God to show us how to make the most of our golden opportunities. Our times need not keep our youth from a call to service.

Parents, pastors, professors, college presidents, godly laymen everywhere—all of us need to be used by God as instruments of God's call to tomorrow's pulpits.

*That is not all!* Every Christian has a responsibility. Our Lord said, "The harvest truly is plentiful, but the labourers are few; pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest" (Matthew 9:37-38).

Seldom did our Lord teach His disciples *what* to pray. That was usually left to the leadership of the Holy Spirit and the disciples' sense of need. Here He clearly commands them and us to pray for laborers for His harvest.

The implication of this prayer command is that our prayers will make a difference. How frightening to think that ten or twenty years from now, if Jesus tarries, there will be an empty pulpit in your town or mine because we failed to pray for harvest hands!

Five hundred new churches for this four-year period is our goal. A similar or larger goal will follow in the four-year periods ahead. New mission areas open to our church every year. Full-time spiritual leaders will be needed in greater numbers each year.

Will we have enough harvesters ready for these assignments? What about your prayers for harvest hands? Let's lift this need to God. Let us trust Him to call, commission, and thrust our youth into this great field of His planting—the harvest field of soul winning and conservation.

\*© Zondervan Publishing House, 1964.

## Quest

*Why must man ever reach beyond  
His own environs, seeking out the  
stars?*

*Has earth, then, no more secrets unre-  
vealed?*

*Do far-flung galaxies in mists concealed  
Hold mysteries more deep, more vast  
than ours?*

*We live in days of wonder, hope, and  
fear.*

*Some cry to God for peace; some deem  
Him dead—*

*While harnessed atom, cobalt, hydrogen  
Become the awesome tools—or toys—of  
men,*

*And multitudes are still unsaved, un-  
taught; unfed!*

*O man, reaching through space to touch  
the stars,*

*Explore the unknown realm that mat-  
ters most—*

*Where lust for pow'r is born; where all  
wars start—*

*The dim, far reaches of the human  
heart—*

*If you would save the world from  
holocaust!*

• **By Kathryn Blackburn Peck**

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# Safety First

• By Randall Earl Denny

**A** British soldier in the First World War wrote a letter to his small son from the trenches in France. This letter is revealing:

"The first prayer I want my son to learn to say for me is not 'God, keep daddy safe,' but 'God, make daddy brave, and if he has hard things to do, make him strong to do them.' Life and death don't matter, Pat, my son; right and wrong do. Daddy dead is daddy still, but daddy dishonored before God is something awful, too bad for words. I suppose you'd like to put in a bit about safety, too, old chap, and mother would. Well, put it in, but afterwards, always afterwards, because it really does not matter near so much. Every man, woman, and child should be taught to put first things first in prayer, both in peace and war, and that I believe is where we have failed."

The Bible does not teach "safety first." It does say, "God is our refuge and strength, a very present help in trouble" (Psalms 46:1). But this is contrary to the philosophy of many modern Christians. It has tended to stifle aggressive faith within the Church and the lives of the believers.

With his back against the wall, Job replied, "Though he slay me, yet will I trust in him" (Job 13:

15). That doesn't smack of "safety first."

Jesus prayed in Gethsemane, "Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done" (Luke 22:42). He gave us no example of "safety first."

Martin Luther, when he went to the Diet of Worms to face Emperor Charles V, said, with his life at stake, "My cause shall be commended to the Lord, for He lives and reigns who preserved the three children in the furnace of the Babylonian King. If He is unwilling to preserve me, my life is a small thing compared with Christ's, who was wickedly slain to the disgrace of all and the harm of many. Expect anything of me except flight or recantation. I will not flee, much less recant. So may the Lord strengthen me."

Jesus never promised His followers safety. All of His apostles except John were martyred.

To Paul's plea for deliverance from his "thorn in the flesh," the Lord did not grant relief, but strength: "My grace is sufficient for thee" (II Corinthians 12:9).

God is able to deliver us, but if not, His love and presence will keep us in the midst of trouble.

One writer said, "What terrible tragedy is ahead of us Christians unless we see that our religion must be placed in a bigger frame of reference than that of days, months, or even years. We must rely upon eternity, and remember that God is a rewarder of them that diligently seek Him. Our religion has little to do with tomorrow's pay from the Almighty. It has everything to do with the ultimate dependability of God in spite of what happens here to you or me."

Safety first? That is foreign to the poet who wrote:

*When thro' the deep waters I  
call thee to go,  
The rivers of sorrow shall not  
overflow;  
For I will be with thee thy  
trials to bless,  
And sanctify to thee thy deepest  
distress.*

*When thro' fiery trials thy  
pathway shall lie,  
My grace, all-sufficient, shall  
be thy supply.  
The flames shall not hurt thee;  
I only design  
Thy dross to consume and thy  
gold to refine.*



*It was an old maid aunt who started him off to school*

## Remember Who You Are

**N**either my father nor my mother, but an old maid aunt started me off to my first day of school with words that had a profound influence on my life:

"Remember who you are."

Her meaning was not obscure. Father was never intolerant or unduly proud, but with him the plumb line between right and wrong and good and evil never went slack. He lived so that his name, so far as he became known, stood for his convictions, and he intended for me to do the same, to the extent of impressing the idea by hand when necessary. At the time I could not believe I ever would be glad for it. How we do change!

Once when I was seventeen, in an all-out effort to convince him that there was "a great deal of good in moving pictures," I succeeded in getting him to accompany me to the show.

That was undoubtedly the "lousiest" motion picture ever filmed. But what opened my eyes, though Pop spoke not a word and watched with polite intent, was that I saw the silly thing as he was seeing it.

My lame insistence, as we walked home together in the dark, that all shows were not like that carried no conviction to either of us. Even the moralistic conclusion of that monstrosity was coated with a patina of pious unbelief, the owner's brand.

Pop was a good neighbor, but he took no part in any gathering or activity of which he could not approve, no matter what people said or what he missed. I couldn't understand his willingness to accept disappointment.

Later I learned that most of the trouble life seemed to hold for me came about because I temporarily forgot or chose not to remember who I was. Most of the trouble in Christian life comes through failure of the person to identify himself with his problems in his relationship with his Saviour.

It is so easy to forget, when we read the newspapers and magazines, that good is immeasurably stronger than evil, and that news headlines are not the basic realities they seem but are wrought entirely on appearance. They say so-and-so is dead, but what really has

happened is a separation of body and soul which is not permanent. The angel to whom the spiritual environment was a greater reality than the physical was puzzled when he asked the disciples at the empty tomb of Christ:

"Why seek ye the living among the dead?" (Luke 24:5)

Nothing ultimately evil can happen to a child of God so long as he remembers who he is and acts accordingly.

If you are called a Christian because you are a church member, or have said a prayer, Christ is beckoning you on to your full identity.

If you are a Christian because you have been born again, and sanctified by His Spirit, the urging hand of your Saviour is upon your shoulder, His breath upon your heart. You are on the wide-open threshold of divine grace, ready for life. What are you waiting for? Yours is the privilege of spreading the gospel. You now bear His name, His brand, His sacrifice, His honor.

Don't allow Satan to fool you into forgetting who you are!



# No Greater Love

• By C. Neil Strait

**With his  
bare hands  
he pulled apart  
the radioactive  
pieces . . .**

comes deathly radioactive when enough of it comes together.

The tragedy happened! Several plutonium pieces were moved too close. A great upsurge of radioactivity filled the room. Slotin acted at once. With his bare hands he pulled the radioactive pieces apart, exposing himself to a fatal dose of radiation. Nine days later he was dead. But the other men recovered and lived.

God—through Christ—has acted on our behalf to save us from the death which sin imposed upon our lives. He has taken upon himself our sin and has died in our place—that we might live!

When such love has been demonstrated it is hard to imagine men questioning God's concern and love. Yet often in the midst of crisis we ask why God allows tragedy to stalk into our lives. But the splendor of His love should shove the questions from us. His sacrificial death removes forever the question of whether or not He cares. He cares more than any other, for "greater love hath no man than this, that a man lay down his life for his friends."

The demonstration of love has come to us afresh through the execution of Paul Carlson, medical missionary in the Congo. He so

completely identified himself with the Congolese people that they requested that he be buried among them. "He belongs to us," they said.

To further etch the sacrifice of Dr. Carlson on the minds of men a bronze plaque was recently affixed to the headstone with the inscription: "'Greater love hath no man than this, that a man lay down his life for his friends' (John 15:13)."

"God was in Christ, reconciling the world . . ." (II Corinthians 5:19). And He is doing this work of reconciliation through men, through men like Paul Carlson and a host of others who see the needs of men and who also know that they cannot be silent and remain as spectators in the arena of life. The gospel has touched their lives and each becomes propelled by a love that asks not the price of service, but only, "How can I serve best?"

When men like Slotin and Carlson, and an endless list of others, find ways to serve which demonstrate beyond measure their love and sincerity, then will the battle between East and West take on new dimensions. For of these it can be said, "Greater love hath no man . . ."

**G**reater love hath no man than this, that a man lay down his life for his friends (John 15:13).

On May 21, 1946, Louis Slotin and seven other men were carrying out a dangerous experiment near Los Alamos, New Mexico. They were working with pieces of plutonium, a substance which be-



# The Bondage and Freedom of Truth

• By Vernon L. Wilcox

**T**here is a popular idea embodied in the phrase, "I can do anything I please," which does not work out in experience. Try it, and you may well land in the hospital, morgue, prison, or asylum—at least in the slough of social ostracism. For we must be bound by the laws that operate in the realm in which we live.

THERE IS A bondage of truth, and we live in it daily. How far could the mathematician go without being bound to the truth of the multiplication table and the principles of higher mathematics? I had enough trouble with algebra and geometry even when I tried to observe the rules.

In the matter of communication we depend on words and rules of language. We have to keep these laws to be understood. This is why Paul said that he would rather speak five words that could be understood than ten thousand in an unknown language.

Athletes are governed by a strict set of rules. If the batter is called out on strikes, he doesn't demand more chances, nor does he try to run to first base. If he gets on base, he doesn't try to cut home from second base. He keeps the rules.

The doctor, the teacher, the farmer, the business executive, all must abide by the principles that govern their profession. They are in bondage to truth.

Curiously enough, people want laws, rules, and standards in other fields, but resent and reject them in religion. Many want to make a home run to heaven and still bypass all the bases and knock the pitcher down in the process!

Many take the position, "I will let my children decide for themselves—I won't try to influence them in this matter of religion." What folly this is, for they do not take this attitude in any other realm!

Some people make a trip to church once or twice a year, and consider themselves authorities on religion. This is about as sensible as visiting in a hospital a couple of times and posing as a neurosurgeon!

IF THERE IS, and must be, a bondage to truth in all constructive fields of endeavor, we must consider that this is also true in the one really important thing in life. To try to find truth without Jesus Christ is like trying to understand a code without the key,

or a language without knowledge of its vocabulary, syntax, and idioms. So we must be bound to Him who is "the way, the truth, and the life" if we are to know and experience the true meaning of life.

Through this bondage to truth we come to know the freedom of truth. The most frustrating thing in the world is to fail to fulfill one's purpose in living. The guarantee of happiness is to find the purpose for which you are made and then, by God's grace, to live up to it.

Jesus made us; it follows logically that He knows what is best for us. He came that we "might have life, and . . . might have it more abundantly." To regard the Christian life as unmitigated bondage is to miss the whole point of the matter, for the highest joy attainable is to do what is right and to receive the satisfaction of doing it.

Any so-called freedom to do wrong is really bondage, for it goes only in one direction—downward. One says, "I'll do as I please," but ends up doing as Satan pleases. He speaks and the sinner obeys, not always because fundamentally he

wants to, but because his intermediate desires have so perverted his heart that he must—he is a slave of sin.

It may be hard sometimes to “buck” the tide, but there is exhilaration in doing so. Any dead duck can float downstream, but it takes a live one to swim upstream in the direction of the highest and best in life.

This freedom of truth is directional. “We are free to choose our course, but we are not free to choose the consequences of that course.” If I direct my car toward another car head on, I have chosen a course of my own free will, but there are consequences to such a choice which I cannot choose to avoid unless I avoid choosing the course itself.

If we choose evil, we will reap evil results. J. Edgar Hoover has said that America has as many criminals as college students, and more barmaids than college girls, that three major crimes are perpetrated every minute, and that there are sixty suicides each day. As a nation we have forgotten God, and we are now in the whirlwind of consequences.

On the highest level, this bondage to the freedom of truth is productive of all that is best and finest in living. Two lovers bind themselves to each other for as long as they both shall live, and produce a happy home. The Curies bound themselves to a search for scientific truth and gave the world healing radium. Martin Luther, at the famous Diet at Worms, proclaimed to Charles V: “Since your Majesty and your lordships desire a simple reply, I will answer . . . Unless I am convinced by Scripture and plain reason—my conscience is captive to the Word of God. I cannot and I will not recant, for to go against conscience is neither right nor safe. Here I stand. I can do no other. God help me. Amen!” On that day Luther sounded the bell for religious freedom which, thank God, is still ringing today.

JESUS SAID, “Ye shall know the truth, and the truth shall make you free” (John 8:32). When we accept Him as the eternal *Truth*, we have no difficulty finding the *Way* to God, and receiving eternal *Life*.

## *How Does the Sign Read?*

As the gondola glided along the Grand Canal in Venice past beautiful hotels and Venetian villas and palaces, just as we rounded a bend, a sign came into view—an arrow pointing—which read, “*Casa di Cura*.” Looking in that direction one can see the large, white building, also with the words “*Casa di Cura*”—“House of Cure.” What a nice name for a hospital!

It was Thanksgiving Day when a friend and I took a taxi over into the Russian zone in Berlin—and I can assure you that it was really “thanksgiving day” when we were safely back in West Berlin. But I was glad that I went, even though it was a little nerve-racking. Again I saw a sign—an arrow pointing. This one read, “*Krankenhouse*.” I recognized at once that the building housed some kind of institution. I asked the taxi driver what it was, and he said a hospital. But I asked, “What does *kranken* mean?” And he replied “It means ‘sick.’”

If I were sick and in need of a hospital, and had any choice in the matter, I think I would choose to go to a “*Casa di Cura*” instead of a “*Krankenhouse*.”

Every Nazarene, by his life, and example, and word, and spirit, is a sign which points to his church—and the function of the church is to minister to sin-sick souls. How does your sign read?

Dr. Hardy C. Powers says, “A good service is one in which an atmosphere is created for spiritual miracles.” Every worshiper is a factor.

● *By Fletcher Galloway*

# Editorially Speaking

• By W. T. PURKISER

## Not What We Preach but What We Practice

Francis Bacon, an English philosopher of the sixteenth century, once wrote: "It is not what men eat but what they digest that makes them strong; not what we gain but what we save that makes us rich; not what we read but what we remember that makes us learn; and not what we preach but what we practice that makes us Christians."

Generally speaking, men's problems have been less in the area of theory than of practice. It is always easier to know than it is to do.

Yet common sense joins the Word of God in warning us that our ultimate judgment will not be based on our ideas but on our deeds. Our faith will be measured not by what we say about it but by the way we live it (or fail to live it).

The tragedies of Christian history that cluster around the inconsistencies of Christians are legion. Few people today recall that less than a century ago suggestions were made by responsible Japanese leaders that Japan become a Christian country. In fact, a commission was set up to consider Christianity as a state religion.

Thomas Coates reports that a prominent Japanese educator of the day declared that "a nominal acceptance of Christianity would give Japan a place among the nations." A gradual introduction of baptism among the upper and middle classes was proposed during the early years of the Meiji restoration, when Japan was just emerging from centuries of isolation to take her place in the modern world.

But the story has a sorry sequel. The commission brought in a negative report. It was not based on opposition to the truth of the Christian gospel. It did not stumble over the "scandal of the Cross." The reason given was that "the moral conditions of the people professing Christianity hardly recommend the faith."

This is not to imply that "a nominal acceptance of Christianity" would do any more for Japan than it has done for the "Christian" West. But the gospel might have taken root and spiritual revival could have come as it has on occasion to the British Isles and America.

CONSISTENCY IS IMPORTANT in all of life. Some of us have chuckled over the story of the

young mother who was shocked to learn that her little Sammy had told a falsehood. Graphically she explained the consequences of lying: "A tall, black man with fiery eyes and two sharp horns grabs little boys who tell lies and carries them off at night. He takes them to Mars, where they have to work hard in a dark canyon for fifty years."

"Now, you won't tell a falsehood again, will you, Sammy?"

"No, ma'am," said Sammy solemnly. "You tell 'em so much better than I can."

Then there is the man who said he had shed "barrels of tears" over his tendency to exaggerate!

But it is really no laughing matter, especially when inconsistency relates to the religious profession. Second only to deliberate hypocrisy is the profession that runs beyond the possession, "believing" right without behaving right.

Logically, of course, the truth of the Christian faith is not disproved by the poor representation of it in the lives of so many of its adherents. One doesn't refuse to handle money because there are counterfeits. The proper reply to the objection that "Christianity has been tried and failed" is that it has been found difficult and not tried.

But the average person outside the Church does not judge religion by the abstract truth of its theology. He judges by the lives and attitudes of the church members he meets. The line of the old hymn, "Judge not the Lord by feeble sense," was quite appropriately misunderstood by the little girl who sang, "Judge not the Lord by feeble saints."

A GREAT BUSINESS, built around the personal integrity and reputation of its founder, gave every salesman a card signed by the man whose name the company bore. It simply read, "My reputation is in your hands." Whether we like it or not, Christ gives each one of us who bears His name the tremendous responsibility of building His image in the minds of those about us.

In a hard-hitting recent article, Vernon Grounds warns that Christians may misrepresent Christ by their very attitude in defending His cause, and may make that very cause an idol. He says of some, "The cause has become so holy that it sanctifies unethical propaganda and contempt for personality. Courtesy, truthfulness, love—these

***The best argument for Christianity is a genuine Christian.***

are sentimental principles which must be scuttled when you are crusading for a holy cause. Anything goes when you are fighting a Communist, a liberal, or maybe a neo-evangelical. Be sarcastic! Slant the facts! Stoop to vilification! Caricature your enemy! Stir up hatred! In God's name resort to ungodly tactics!

"No," says Dr. Grounds emphatically. "The advocacy of our cause must be in harmony with the truth and love and justice of God. If not, we are committing idolatry."

How poorly do fussing and feuding "Christians" represent the One who prayed for His people "that they may be one"! How false to the compassionate Christ are the calloused and contemptuous attitudes of racial or religious bigots!

And how urgent is the need to keep the reality and blessing of God upon our hearts! The late Dr. Sam Shoemaker said with utter truth, "The church without power is a factory for hypocrites." And Ralph Turnbull warns us that "the hypocrite is manufactured from the holy person who keeps up a show."

Not what we eat but what we digest, not what we gain but what we save, not what we read but what we remember—and not what we preach but what we practice makes us Christians.

## ***The Purpose of the Bible College***

Steady progress is being made toward the establishment of a Nazarene Bible college for the United States. The president has been chosen. The site has been selected in Colorado Springs. The board of trustees has been drawing up by-laws and formulating plans to open school in the fall of 1967.

Some concern has been expressed by laymen as well as preachers lest the church propose to face an age more highly educated than any other with a ministry trained to less exacting standards than those prevailing for business, teaching, law, or medicine.

The answer to this concern is a firm "no." The Bible college is not a substitute for our existing colleges and seminary as the normal and desirable preparation for the ministry. The Bible school is a supplement to our present educational work operating in the very important new area of adult education.

This has been clearly spelled out in the state-

ments of members of the Board of General Superintendents and the Bible college board as printed in the *Herald of Holiness* last summer and early fall. Some of these statements are:

"The Bible school will help us to train" those "who have been unable to complete high school or college in preparation for Christian service."

It is "to provide education for many who cannot afford the cost in time and money required for the regular college-seminary course."

"Such a program will supplement rather than compete with the broader, more extensive training provided by our colleges and seminary."

It is "a training institution designed to serve those who, for one reason or other, had not completed high school." It can be developed "without diminishing the necessary support for our colleges and seminary, which will continue to be the broad and essential basis for training our ministers and missionaries."

"The Nazarene Bible College will offer an opportunity for special training for hundreds of men and women who are called of God but, due to peculiar circumstances, are now unable to pursue such special training."

THESE STATEMENTS are clear and forthright. They should help to allay fears that we are going into competition with ourselves, or that we are planning to abandon the preacher training function of our eight (and soon to be ten) liberal arts colleges and Nazarene Theological Seminary.

Adult education is one of the striking developments of our day. Its proper motto is the slogan of the extension division of a great state university, "Lifelong Learning."

While youth is no doubt the golden age for education, we have found out that people never really grow too old to learn. They may lose the desire to learn. But the potential is there right down to the grave.

It may be true that "you can't teach old dogs new tricks." But men are not dogs. It is estimated that most of us use less than 10 percent of our total potential for learning. There is much room left for growth "e'en down to old age."

The Bible school may not be large, but it can be very important. It has the worthy objective of helping men already naturally gifted and God-called to become more effective pastors and preachers than they could have been with no preparation other than home study.

The *Herald* will keep the church informed of developments as the Bible college moves closer to reality. Our prayers should hold up the hands of President Charles Strickland and his colleagues as they labor to carry out the mandate of the church which has been given to them.



# Toward Abundant Living

"Let us take counsel together" (Nehemiah 6:7).

...with Leslie Parrott



## THE TRAGEDY OF POSTMORTEM KINDNESS

"Next to bread the greatest longing of the human heart is for kindness." Love "suffereth long, and is kind." "Be kindly affectioned one to another." These and other sayings from sacred and secular literature are reminders that kindness is our most lethal weapon against a blase society. Kindness is like the air in a cushion (according to Durbinville's "Winsome Christianity"). There's really nothing to it, but it helps take the jolts out of life. But the tragedy about kindness is that many people who matter the most to us often are taken for granted until it is too late for our expressions of kindness to be meaningful. Consider these two Bible passages:

"Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odour of the ointment" (John 12:3).

"After this Joseph of Arimathaea, being a disciple of Jesus, but secretly for fear of the Jews, besought Pilate that he might take away the body of Jesus . . . And there came also Nicodemus . . . and brought a mixture of myrrh and aloes, about an hundred pound weight" (John 19:38-39).

These two scriptures are set in contrast. The first demonstrates the devotion of a loving heart who expressed herself with one pound of expensive ointment, while the Saviour was alive. The second passage tells about a rich man who used a hundred pounds of ointment to express his hidden feelings, but after the Saviour had died on the Cross. Which was better, one pound of ointment used while Jesus was alive or a hundred after He died?

It is a real tragedy to keep the alabaster boxes of our love sealed until our friends and loved ones are gone. An expensive casket and a great array of flowers are useless to a mother or father who would have appreciated a letter or telephone call to brighten the gray days of their declining years. An expensive toy bought by a very busy father is no real compensation to a little boy who would rather have two hours of his dad's time on Saturday. A big, expensive wedding, bought with the double income of Mother and Dad, doesn't really make up for the hundred afternoons when a little girl came home from school to an empty house. A big farewell gift to a departing pastor is not the same as a spirit of continued kindness during the years he was spiritual leader of the church.

How may we overcome the tendency to postmortem kindness? Here are a few suggestions:

1) Begin being thoughtful today. Abraham Lincoln once said he had no trouble finding men who would give their last drop of blood for their country, but he had difficulty finding men who would give the first drop. Kindness is only hard to start; it runs itself after the process is under way.

2) Incorporate kindness into your regular program of giving. Give your tithes, offerings, time, and energy, but don't forget your capacity for kindness. In some instances a word of kindness is worth more than money. After Saul of Tarsus was converted in Damascus, he returned eventually to Jerusalem to make contact with the Christians. Everyone was afraid of him except Barnabas, who was friendly to Saul. His show of kindness made it possible for Saul and Peter to spend two weeks together. Who can estimate this gift of kindness by Barnabas!

3) Accept graciousness as a standard in Christian living. Christians have several standards on which their Christianity is judged. There are doctrinal soundness, ethical living, personal religious experience, and church loyalty. These are important, all of them. So is graciousness.

Christian kindness is better than a great deal of religiosity, and it reads a lot better than most gospel tracts. Kindness is the indirect witness for Christ, the soft sell. But kindness may be the best means we have to prove the grace of God to our neighbors. They may ridicule churchgoing and standards of separation from the world, but no one can gainsay the graciousness of an act of Christian kindness which is done naturally.

## British Church Notes Fifty Years

The Church of the Nazarene in Hull, England, celebrated, July 2-4, its fiftieth anniversary, in which Rev. Jack Ford, Rev. Leslie G. Hands, and



Ford



Hands

Rev. Stanley Sellars, former pastors, spoke.

The church, formerly an International Holiness Mission, but joining the Church of the Nazarene when the



Sellars



Trump

merger between the two holiness bodies was consummated in 1952, has welcomed significant names in the holiness movement in the past, including Dr. Harry E. Jessop, Rev. E. E. Shelhamer, and Hudson Taylor.

City fathers of Hull, the third largest seaport city in Great Britain,

have granted a plot of land to build another Nazarene church. W. E. Dale, church treasurer, said, "We are praying that this anniversary will be the means of planning a new church in this needy city."

Mr. Ford is now principal of British Isles Nazarene College, and Mr. Hands is pastor at Dewsbury, England. Mr. Sellars pastors an independent holiness mission. Mr. Ford has travelled widely in the United States.

Present pastor is Rev. D. W. Trump.

## Greathouse Reelected To Four-Year Term

Trevecca Nazarene College board of trustees elected Dr. William Greathouse to a four-year term as president, heard plans for new science and physical education building, and approved the appointment of six new faculty members in their spring meeting in Nashville, Tenn.

Dr. Greathouse reported the largest enrollment in history of 818 students.

The board also approved a new tuition rate of \$14.00 per hour per quarter. Formerly, the hourly tuition for one quarter was \$8.00. The general fee each quarter was raised from \$12.00 to \$25.00. The president announced simultaneously increases in work-study money and national defense loans which will become available this fall.

The following faculty members were approved: Dr. Stanton P. Parry, head of the department of economics and business administration; C. Edwin LeJeune, instructor in history and political science; Mrs. Marilyn (Baldwin) Irwin, instructor in mathematics; Rev. Charles Baldwin, part-time instructor in religion and Greek; Renda Brumeloe, instructor in music; and Dr. Lloyd Byron, chaplain.



*Juniors Brian Neiderhiser (center) and Peggy Parker look at a certificate like the ones they will soon own for themselves. Teacher Colin Robertson explains how they can be included.*

## Juniors Get into "Pioneer Spirit"

Junior-age Sunday school pupils and their teachers are playing an important part in the "Pioneer Spirit" campaign, an emergency fund drive to pay for the property adjacent to the International Nazarene Center.

Each junior who gives a dollar or more will receive a souvenir certificate bearing his own name. The signatures of all six general superintendents are on the certificate.

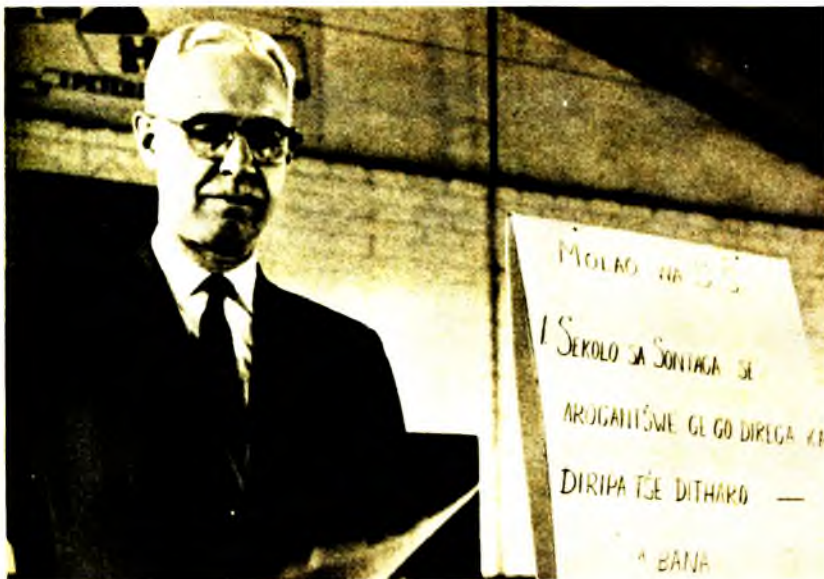
A letter and brochure with pictures have been sent to all junior teachers, in care of their pastors. More complete information is enclosed in the mailing.

See June 8 *Herald* and July *Church School Builder* for explanation of the campaign.)

## New Camp Possibility

Oregon Pacific District assembly delegates will decide July 20 whether or not the district will pick up an option on a new district center near Portland. The property, a 300-acre tract near Woodburn, Ore., was purchased by four Nazarene laymen pending the assembly's decision. The present camp, also near Portland, is being dissected by an access road to a freeway. This year's assembly and camps will be the last held at the present camp.

*Love is a compulsion, never a duty; a sublime privilege, never an irksome obligation; a sharing in the plan and purpose of God, never a wearisome grind.—Selected.*



**IN SOUTH AFRICAN WORKSHOP**—Dr. A. F. Harper, church schools executive editor, studies notes as he speaks to African preachers, Bible school students, and missionaries at the Arthurseat mission station in the Republic of South Africa. The Harpers return home this month after a three-month study of Sunday school work there.





**GRAHAM IN ENGLAND**—Challenged by Evangelist Billy Graham to accept the way of salvation, 734 persons walked to the front of Earls Court Exhibition Hall, among more than 2,000 persons who came as inquirers the first four nights.

## "Crusader Billy" Stirs England

Described by the *Daily British Press*, which boasts the largest circulation in the world, as the "Battle of Britain 1966," the thirty-two-day London crusade opened June 1 at Earls Court, when three times the number of seekers came forward than did in the first London crusade service twelve years ago.

Without music during Evangelist Billy Graham's invitation, more than 2,000 came forward to receive Christ openly during the first four nights. A slow, shuffling tread of feet formed the only sound.

Huge crowds have continued since the first night with the weekend audiences overflowing the 18,000-foot arena. About 6,000 participated in the service Saturday night by closed-circuit television.

"This is far beyond our expectation," said Mr. Graham after the crusade began. "It is God's work and He deserves and receives all the glory." He said the response of the initial services indicates a deep spiritual hunger of thousands of people in London.

"Crusader Billy," as he has been dubbed by the press, greeted more than 2,000 well-wishers at the Waterloo station when he and his wife arrived there. The arrival welcome, according to British sources, equaled

that reserved for royalty or the hottest pop group.

With a battery of news photographers and television cameramen blocking the evangelist's way, and hundreds of police holding back the crowd, a mighty chorus of "To God Be the Glory" rang out.

All of this took place on the two hundred thirty-eighth anniversary of John Wesley's "heartwarming experience" in London that led to a national revival.

## Frame Reports Progress In British Isles North

Dr. George Frame, superintendent of British Isles North, told district assembly delegates that church membership had increased during the last year, Sunday school enrollment has grown to the point that the district is a "millionaire" district, and that two new churches were organized.

His report came during the thirteenth annual assembly held June 6-7 at the Parkhead (Glasgow, Scotland) Sharpe Memorial Church. The assembly elected Dr. Frame to a four-year term as superintendent. He is completing his twenty-sixth year.

Dr. Samuel Young, general superintendent, who emigrated to America from the Parkhead Church, was the presiding elder.

The two new churches organized are at Kilmarnock and Falkirk. Two more churches have built new sanctuaries and several have bought new parsonages.

Rev. A. J. Lown, Paisley, Scotland, pastor, was elected to the district advisory board. The new N.Y.P.S. president is Rev. H. McGonigle; Rev. D. J. Tarrant is new church school board chairman.

Rev. J. R. Packard, a pastor, was ordained by Dr. Young.

The district now maintains its weekly radio program, "The Glorious Gospel Hour."

*The world is shrinking faster than the human heart is expanding.—Moorehead.*



**RELEASED-TIME STUDENTS AT STUDY**—Rev. C. F. Gieselman, standing, pastor at Hewitt, Minn., recently completed a twenty-six-session study of Essential Christian Beliefs with eleven released-time high school students, eight of whom were Nazarene, two Holiness Methodist, and one Lutheran. The class met for fifty minutes each week. Mr. Gieselman said he felt the course had been "worth untold value."



Rev. Miss Carlotta Graham

## Trinidad Pastor Cited After Serving 40 Years

Rev. Miss Carlotta Graham, a national pastor in Trinidad for forty years, retired recently from her pastorate at Tunapuna, where she had served since January, 1927.

She was honored on the occasion of her retirement by a "This Is Your Life" type program in which Mrs. Orpha Cook, then a missionary in Trinidad and now serving in Jamaica, served as narrator.

General Superintendent V. H. Lewis was present for the occasion. Other district leaders brought words of commendation. Miss Graham was the first Nazarene to be ordained into the Christian ministry in Trinidad. This was in 1931.

Mrs. Cook read letters of praise from Evangelist Russell V. DeLong, who was her classmate at Eastern Nazarene College, and Dr. Hugh C. Benner, general superintendent, who was one of her instructors in college.

## Ambassadors Prepare For Latin Crusades

Sixteen Nazarene college students are in Denver this week, undergoing instructions for six-week Latin-American tours of evangelism. They will appear Sunday before the International Teen Institute, meeting this week in Estes Park, Colo., and will leave Monday morning from Denver for their Central and South American assignments.

Officials in Kansas City urged Nazarenes everywhere to pray for the crusades.

The evangelists for the crusades will be Rev. Paul Martin, Rev. Sergio Franco, editor of "El Heraldo de Santidad," and Dr. Ponder Gilliland, Long Beach (Calif.) First Church.

Paul Skiles will travel part-time with both teams, conducting choirs and musical events.

Dr. H. T. Reza, Spanish Department executive director, and Rev. Paul Orjala, seminary missions professor, are team coordinators. Musicians are Ray Moore, Olivet Nazarene College music professor; John Smeed, Kansas City, Mo., pianist; and Dr. David Uerkvitz, Bethany Nazarene College piano professor.

Uerkvitz, who speaks Spanish, and who is also an accomplished pianist, will give city-wide concerts during the tour.

Student team members line up this way:

Team one: Reza, coordinator; David Walker, Monroe, La., BNC; Merritt Neilson, Waterville, Vt., ENC; Paul



LAY AMBASSADOR PLANS—Dr. H. T. Reza (left), team one coordinator, Paul Skiles, youth representative, and Rev. Paul Martin, evangelist, plan for Latin Ambassador trip.

Zoroya, Brookfield, Wis., ONC; Daniel Berg, Deer Park, Wash., NNC; Robert L. Harrison, Anaheim, Calif., PC; Paul Johnson, Lakland, Fla., TNC; John Fraser, Scarborough, Ontario, CNC; Ron Wilson, Aurelia, Iowa, NTS.

Team two: Orjala, coordinator; Brad Moore, Bradley, Ill., BNC; William Gough, Media, Pa., ENC; Terry Read, Winnipeg, Manitoba, ONC; Mike Litsey, Honolulu, Hawaii, NNC; Forrest Stone, Buena Park, Calif., PC; Keith Vennum, Nashville, Tenn., TNC; Willie Dishon, Indianapolis, Ind., NTS; Joe Dimas, Lamesa, Tex., Spanish Seminary.

## Giving Increases on Mississippi District

Mississippi Nazarenes increased their giving by nearly 10 percent in 1965, and welcomed 166 new members by profession of faith, according to a report by Rev. W. Charles Oliver, district superintendent.

His report came during the fifty-third district assembly, held May 18-19 at Jackson (Miss.) First Church.

Dr. George Coulter, general superintendent, was the presiding elder.

In the best financial year in the history of the district, total giving reached \$367,165, including 8.4 percent for world evangelism. One new church was organized.

Steps are being taken to purchase land to build a new district parsonage.

The district superintendent, who completed the first on a four-year call, encouraged pastors of larger churches to hold revival meetings for

home mission churches unable to finance a regular campaign.

He also set goals for membership increase and giving for home and world missions.

Rev. Aubrey Martin and E. Mitchell Quick were ordained.

## Foster Named to Chaplain Post

The newest Nazarene chaplain is Air Force Capt. Lowell D. Foster, a Trevecca Nazarene College and Nazarene Theological Seminary graduate who has been pastoring in Georgia.

Captain Foster was graduated June 14 from a basic chaplain course at Lackland Air Force Base, Tex.

Foster, a native of Alabama, is now being assigned to 363 Combat Support Group at Shaw Air Force Base, S.C.

He and his wife have two children, eight and four.



Captain Foster

## "Showers of Blessing" Program Schedule

July 10—"This Way Up, Please," by C. William Fisher

July 17—"Jesus Is Coming Soon," by Fletcher C. Spruce

July 24—"Don't Lose Your Soul," by Fletcher C. Spruce

### NEW "SHOWERS OF BLESSING" OUTLETS

|         |                              |            |                   |
|---------|------------------------------|------------|-------------------|
| CKCY    | Sault Ste. Marie, Ont., Can. | 9:20 kc.   | 9:15 a.m. Sunday  |
| WPRV    | Wauchula, Fla.               | 1600 kc.   | 10:45 a.m. Sunday |
| WVGT    | Mount Dora, Fla.             | 1580 kc.   | 9:00 a.m. Sunday  |
| WGLC    | Mendota, Ill.                | 1090 kc.   | 9:05 a.m. Sunday  |
| WGLC-FM | Mendota Ill.                 | 100.9 meg. | 9:05 a.m. Sunday  |

### NEW "LA HORA NAZARENA" OUTLETS

|      |                             |          |                   |
|------|-----------------------------|----------|-------------------|
| TGMG | Matias de Galvez, Guatemala | 1570 kc. | 11:15 a.m. Sunday |
| HIAZ | Santiago, Dom. Republic     | 820 kc.  | 8:00 a.m. Sunday  |





**CHRISTIANITY AT WORK**—Charlotte Gasaway working with mentally retarded.

## Teacher Works With Retarded

A Borger, Tex., schoolteacher, who directs the First Church choir there on Sunday, has given her Saturday mornings this spring to the religious teaching of mentally retarded children.

Mrs. Bill Gasaway has recently completed a spring session of a new program in which seventeen children from ages nine to eighteen gathered at a local Presbyterian church to learn Christian concepts.

The teacher, a graduate of Bethany Nazarene College, "is well aware that the first principle of helping puzzled minds is to show love," said Ad Mihm, women's editor of the *Borger News-Herald*.

Charlotte Gasaway drew on the material provided by educational sources and then applied the experience of a number of years of Sunday school teaching.

"Several of the children had perfect attendance," Mrs. Gasaway said. "I believe they gained by the classes, or they wouldn't have come back time after time. I know that many of them came to an understanding of their need for communicating with God through prayer. Some learned that the Bible is God's special Book."

Having the classes on Saturday permits the teaching to be undenominational, and not to interfere with church obligations of families of students or of teachers.

Mrs. Gasaway is the daughter of Rev. and Mrs. Amos R. Meador, also of Borger. Mr. Meador is pastor at First Church.

## New Church Sits On a Gold Mine

A new First Church of the Nazarene in Burlington, N.C., was dedicated recently on what could be the most valuable site in the denomination. But the property with the church "thrown in" cost only \$220,000, no more than a church of its size anywhere else in the country.

The unusual circumstances came to light when Dennis E. Wyrick, pastor of the church, was rummaging about the new property site the church had purchased. He discovered two large stones which he found out later were used to crush ore at a gold mine in 1901.

Historians began hunting for answers and discovered that the church is now built over what used to be a gold mine which was allowed to go defunct for lack of funds.

The last assay tests showed a high content of gold, said Lawrence Teague, also of Burlington, who was a first cousin to the man who shared in the venture. "The vein was getting wider and richer," he said. But the ore contained sulphur, which would have to have been shipped 3,500 miles to a smelting plant. The promoters were out of money and discouraged, and let the project drop. No one has since tried to revive it.

Now there is a handsome, new Church of the Nazarene on the spot where the mine once stood. General Superintendent Samuel Young preached the dedicatory message recently in the church, which encloses 17,000 square feet on two floors. The sanctuary seats 515, and the Sunday school has a capacity for 550 pupils. District Superintendent Lloyd B. Byron offered the dedicatory prayer.

## Medical Student Cited

Roy E. Hall, who was graduated June 10 from the University of Oregon Medical College, was also chosen as one of ten from his class for election to Alpha Omega Alpha, a national medical fraternity.



**Hall**

Membership is based on scholarship, character, and conduct.

He was cited by his pastor, Rev. G. Franklin Allee, Portland (Ore.) Central Church, with a certificate of appreciation.

He was recently selected from among applicants from seventeen universities to serve his internship in Portland's University Hospital.

## Moving Missionaries

Rev. and Mrs. Bob Caudill from the island of Tobago to P.O. Box 444, Port of Spain, Trinidad, West Indies.

Miss Lois Pass, Private Bag 1412, Pietersburg, No. Transvaal, Republic of South Africa, until August, 1966.

Miss Mabel Tustin, c/o Mr. Paul Cole, 6303 No. Wabash Drive, Kansas City, Mo., on furlough.

Rev. and Mrs. Spurgeon Hendrix, to Terrero 960, Buenos Aires, Argentina.

Rev. and Mrs. Russell Birchard, c/o Dr. Fred Hawk, 734 Griswold S.E., Grand Rapids, Mich.

Rev. and Mrs. Marshall Griffith, 740 So. Clay St., Denver, Colo. 80219, on furlough.

Rev. and Mrs. Paul Andrus, Casilla 1056, La Paz, Bolivia, South America.

Miss Neva Flood, 1720 So. Maple, Escondido, Calif., on furlough.

Miss Avinell McNabb, Box 14, Manzini, Swaziland, South Africa.

Dr. and Mrs. Donald Miller, Mission House, Basim, Akola District, Maharashtra, India.

Rev. and Mrs. Ralph Cook, P.O. Box 70, Cross Roads, Kingston 5, Jamaica.

Miss Ruth Miller, Donato Alvarez 884, Buenos Aires, Argentina, South America.

Rev. and Mrs. James Kratz, Caixa Postal 1008, Campinas, Sao Paulo, Brasil, South America.



**IN FOR DEDICATION**—General Superintendent Samuel Young (left) was flown in to the dedication service of Burlington (N.C.) First Church by a helicopter dealer, Jim Parish (center). Pastor Dennis Wyrick is at right.

## Spanish Program Now on Non-Protestant Station

"La Hora Nazarena," Spanish radio program, was recently accepted for weekly broadcasting on the largest of three non-Protestant radio stations in David, Republic of Panama.

"We feel this program will help open the door to our church in the near future," said Rev. Elmer O. Nelson, missionary to Panama.

The 7,000-watt station located in the city 300 miles west of Panama City reaches well into Costa Rica, and is picked up by shortwave in Panama City.

The normal charge for radio time on station *La Voz del Barú* for a twelve-minute program is \$117. The program will be broadcast without charge at 5:15 p.m. each Saturday, a prime time in Central America.

The decision centered around a station manager Ruben Samudio, who, after listening to one of the programs privately, overrode the dissenting votes of the other owners. He said after hearing the message of Dr. H. T. Reza, "La Hora Nazarena" speaker, "How can that be? He spoke direct to me."

The station was among several added lately which have brought the total using the program to 400, according to Dr. Reza. The program was started with 8 participating stations in 1953.

## Moving Ministers

Rev. Wayne Gash, Abilene (Tex.) First Church, was reported to have been succeeded by Rev. Donald Tate. This was in error. Mr. Gash remains as pastor there.

Rev. Richard Gilster from Las Vegas (Nev.) Charleston Heights to Tucson (Ariz.) Northside.

Rev. Stanley McElrath from Tucson (Ariz.) Northside to Tempe, Ariz.

Rev. S. Rudolf Pederson, seminary, to Calgary (Alta.) 17th Avenue.

Rev. Glenn Flannery from Fostoria, Ohio, to Marion, Ohio.

Rev. David H. Diehl from Ashland City, Tenn., to Richmond (Ky.) First as associate pastor.

Rev. Ellis Falk from seminary to Clearwater (Fla.) Central.

Rev. Harold Beeson from Los Gatos, Calif., to Lancaster (Calif.) First.

Rev. Jon Gray from college to Concord, N.H.

Rev. Archibald George from college to Dennisport, Mass.

Rev. George E. Wall from Alexander, N.D., to Grand Forks, N.D.

Rev. Lloyd A. Hayes from Sidney, Wyo., to Sheridan, Wyo.

Rev. William L. McKee from Apple Valley, Calif., to evangelistic field (4081 North Center St., Baldwin Park, Calif.).

Rev. Leota Shierrey from Yankton, S.D., to Spencer, S.D.

Rev. Oscar Pullum, evangelist, to New Harmony, Ind.

Rev. Dennis Johnson from seminary to Los Banos, Calif.

Rev. Marvin A. Bressler from seminary to Reedley, Calif.

Rev. H. F. Crews from Dallas South Oak Cliff to evangelistic field.

Rev. James B. Jones from Nashville First, associate pastor, to Nampa (Idaho) First, associate pastor.

Rev. Robert E. King from college to Burns, Ore.

Rev. Lloyd F. Pounds from Myrtle Point, Ore., to McCall, Idaho.

Rev. Jerry Wheeler from Metropolis, Ill., to evangelistic field (R.R. 1, Mitchell, Ind.).

Rev. Marvin E. Powers from Oklahoma City Pennsylvania Ave. to New Castle (Ind.) First.

Rev. Richard Timmer from Canon City (Colo.) Lincoln Park to El Paso (Tex.) Grace.

Rev. Norlyn Brough from El Paso (Tex.) Grace to Nicaragua as missionary.

Rev. J. Melton Thomas from Sacramento (Calif.) North to Albuquerque (N.M.) First.

Rev. Alvin Maule from Albuquerque (N.M.) First to San Antonio (Tex.) First.

Rev. Jess Rains, New Mexico District camp caretaker, to Capitan, N.M.

Rev. Edward S. Barton from Springfield (Ohio) First to Evansville (Ind.) Bayard Park.

## Deaths

CLARENCE E. ALLISON, seventy-two, died March 27 in his Rolla, Mo., home. His pastor, Rev. J. W. Hoffert, conducted funeral services. He is survived by his wife, two daughters, and one son.

WILLIAM BLACKBURN died June 6 in a Kansas City, Mo., hospital. Rev. C. William Ellwanger conducted funeral services. He is survived by his wife, Jessie, and two daughters.

MRS. LILLIE M. BROWN, seventy-eight, died April 1 in a Menz, Ark., hospital. Funeral services were held by Rev. E. C. Nix, Rev. Al Ayers, and Rev. Loyd N. Jenkins. She is survived by her husband, Rev. Richard L. Brown; five daughters: Mrs. Amy M. George, Mrs. Alma R. Davis, Mrs. Myrtle A. Davis, Mrs. Ruth E. Thompson, and Mrs. Ruby E. Sweeney; two sons, Floyd R. and R. Harold; two brothers; three sisters; nineteen grandchildren; and twenty great-grandchildren.

Rev. MABEL R. MANNING, eighty-nine, died April 18 in Nahant, Mass. She was a gospel singer, evangelist, and pastor for thirty-eight years. Dr. J. Glenn Gould conducted funeral services. She is survived by three sisters.

## Announcements

### EVANGELISTS' OPEN DATES

W. Ray Duncan, Waverly, Ohio: Open time in September and November.

### RECOMMENDATIONS

Rev. N. G. Randolph was commissioned by our last assembly as an evangelist and is giving full time to this field. He has served our Midland Northside Church for the past three years. He is a strong Bible preacher and will do his best for any

church. His address: 101 W. Spruce, Midland, Texas.—James C. Hester, Superintendent of San Antonio District.

### SPECIAL PRAYER IS REQUESTED

—by a lady in Ohio that she will be saved.  
—by a Christian in Nebraska for guidance and protection in dealing with a neighborhood situation which is becoming quite serious, especially where children are involved.

### BIRTHS

New Arrivals on the Mission Field  
Timothy Ray Eby was born April 16 in New Guinea to Rev. and Mrs. Lee Eby.  
John Wayne Forster was born May 18 in Japan to Rev. and Mrs. Fred Forster.

## District Assembly Information

EASTERN MICHIGAN, July 13 and 14, at Flint South Church, 4075 East Atherton Road, Flint, Michigan. Pastor Bernard Gill. General Superintendent Coulter. (N.W.M.S. convention, July 12; N.Y.P.S. convention, July 16.)

NORTHWESTERN OHIO, July 13 and 14, at Nazarene Center, State Road 29, St. Marys, Ohio. Pastor O. V. Mewburn. General Superintendent Powers. (N.W.M.S. convention, July 11 and 12; S.S. convention, July 12; N.Y.P.S. convention, July 15.)

SOUTHWESTERN OHIO, July 13 and 14, at Trenton church, 220 North Miami Street, Trenton, Ohio. Pastor A. M. Wilson. General Superintendent Benner. (N.W.M.S. convention, July 11 and 12.)

MICHIGAN, July 13 to 15, at Nazarene Campground, Route 2, Vicksburg, Michigan. Camp Manager Clyde Grubb. General Superintendent Young. (N.W.M.S. convention, July 11 and 12; N.Y.P.S. convention, July 16.)

NORTHERN CALIFORNIA, July 14 and 15, at church, 1851 Ashbury Drive, Concord, California. Pastor James S. Shaw. General Superintendent Williamson. (N.W.M.S. convention, July 11 and 12; N.Y.P.S. convention, July 12 and 13; S.S. convention, July 14.)

## Directories

### GENERAL SUPERINTENDENTS

Office: 6401 The Paseo  
Kansas City, Missouri 64131

### HARDY C. POWERS:

#### District Assembly Schedule

|                   |                  |
|-------------------|------------------|
| West Virginia     | July 7 to 9      |
| Northwestern Ohio | July 13 and 14   |
| Colorado          | July 20 to 22    |
| Missouri          | August 4 and 5   |
| Tennessee         | August 10 and 11 |
| Kansas City       | August 17 and 18 |

### G. B. WILLIAMSON:

#### District Assembly Schedule

|                     |                     |
|---------------------|---------------------|
| Northern California | July 14 and 15      |
| Oregon Pacific      | July 20 to 22       |
| Akron               | August 4 and 5      |
| Virginia            | August 11 and 12    |
| South Carolina      | August 18 and 19    |
| North Carolina      | September 14 and 15 |
| New York            | September 23 and 24 |

### SAMUEL YOUNG:

#### District Assembly Schedule

|                |                           |
|----------------|---------------------------|
| East Tennessee | July 28 and 29            |
| Kentucky       | August 11 and 12          |
| Minnesota      | August 18 and 19          |
| North Arkansas | August 31 and September 1 |
| South Arkansas | September 7 and 8         |
| Joplin         | September 14 and 15       |

### HUGH C. BENNER:

#### District Assembly Schedule

|                    |                           |
|--------------------|---------------------------|
| Southwestern Ohio  | July 13 and 14            |
| Pittsburgh         | July 21 and 22            |
| Wisconsin          | August 4 and 5            |
| Iowa               | August 10 to 12           |
| Indianapolis       | August 17 and 18          |
| Louisiana          | August 31 and September 1 |
| Southeast Oklahoma | September 7 and 8         |

### V. H. LEWIS:

#### District Assembly Schedule

|                       |                           |
|-----------------------|---------------------------|
| Chicago Central       | July 7 and 8              |
| Eastern Kentucky      | July 20 and 21            |
| Southwest Indiana     | July 28 and 29            |
| Northwest Indiana     | August 11 and 12          |
| Northwestern Illinois | August 18 and 19          |
| Houston               | August 31 and September 1 |
| Southwest Oklahoma    | September 8 and 9         |

### GEORGE COULTER:

#### District Assembly Schedule

|                  |                   |
|------------------|-------------------|
| Eastern Michigan | July 13 and 14    |
| Central Ohio     | July 20 to 22     |
| Illinois         | July 27 to 29     |
| Kansas           | August 3 to 5     |
| Dallas           | August 18 and 19  |
| Gulf Central     | September 1 and 2 |
| Georgia          | September 8 and 9 |



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New Name Would Be "The Wesleyan Church" . . .

# Pilgrim-Wesleyan Merger Near

The Wesleyan Methodist Church of America set aside a tradition which has stood for 123 years and voted by a 130-33 margin June 16 to merge with a holiness body of similar size—the Pilgrim Holiness church—during a specially called general conference at Houghton, N.Y.

The Pilgrim Holiness church was also having its quadrennial international conference at Winona Lake, Ind., and immediately ratified the Wesleyan Methodist action. It had previously approved the same merger proposal to which the Houghton convention agreed.

If the merger is consummated, it will be the first among the four major holiness bodies. The other two are the Free Methodist Church of North America and the Church of the Nazarene.

There are still hurdles to clear be-

fore full approval is granted by the Wesleyan Methodist church; but according to Dr. George Failing, editor of the *Wesleyan Methodist*, the unity reflected in an 80 percent affirmative vote gave churchmen there reason to be optimistic.

The merger, according to the church constitution, must be approved by a two-thirds majority of the voting delegates of the twenty-eight annual conferences, as well as by the voting members of the local congregations. The vote will probably take the better part of a year to complete; however, one conference which met prior to the general conference has already approved the merger proposal. The denomination has never vetoed a general conference recommendation.

The name of the new body would be "The Wesleyan Church." There was some strong feeling among Wesleyan Methodists, according to Dr. Failing, that "Methodist" should be retained in the church name. However, the issue never reached a vote.

The vote of 76 percent of the Pilgrim conference is final, and no further legislative action is necessary.

Asked if it were possible that any area conference would withdraw its membership, Dr. Failing indicated that it was not possible. According to the church's discipline, all property is in the name of the Wesleyan Methodist Church of America.

The Wesleyan Methodists reported 1,076 churches and 46,873 members in the 1965 *Yearbook of American Churches*. There are 1,037 Pilgrim churches, which have 33,270 members.

In other significant actions, the Wesleyans voted to:

- Merge with the Reformed Baptist Church of Canada, a Wesleyan Arminian group of 2,500 communicants, located mainly in eastern Canada and New England. There are no Wesleyan Methodist churches in the area. Superintendent H. R. Ingersoll said their group would vote during their conference, July 6-8, on the merger. A straw vote has been taken which strongly favored merger. Minor doctrinal problems on baptism and divorce were worked out between merger committees of the two groups, and the Wesleyan conference voted unanimously to accept the proposal. The denomination will become a geographical conference of the Wesleyan Methodist church if the July vote is affirmative.

- Accept a denominational pension plan for ministers. The vote again reflected unity in spite of some earlier debate.

- Reelected three general superintendents: Dr. B. H. Phaup, Dr. H. K. Sheets, and Dr. V. A. Mitchell.

Asked whether there was any intimation that the Free Methodists would be interested in merger, Dr. Failing indicated that nothing in the

form of an official overture has been made.

The Free Methodists assigned a district superintendent as a fraternal delegate to the conference. None of the general Free Methodist officials were present. Nazarene General Secretary B. Edgar Johnson appeared at both the Wesleyan Methodist and Pilgrim Holiness conventions.

At the Pilgrim conference, Dr. Melvin H. Snyder was reelected as general superintendent, and Dr. Paul Elliott, president of Owosso (Mich.) College, and Rev. J. D. Abbott, general church secretary and treasurer, were newly elected as general superintendents. General Superintendent P. W. Thomas retired, and General Superintendent William H. Neff withdrew his name from the ballot just before voting began.

## Dr. A. K. Bracken Dies in California

Dr. A. K. Bracken, who directed what is now Bethany Nazarene College through three mergers while serving as president for twenty years, died in his sleep June 14 in an Altadena, Calif., rest home. He was eighty-one.

His major contribution to the church was in education. He was cited by the 1960 General Assembly for meritorious work at Bethany Nazarene College, where he was president from 1920 to 1928, and then again from 1930 to 1942.

From Bethany he went to Trevecca Nazarene College as a teacher. He retired in 1955.



Dr. Bracken

Three holiness institutions merged with the college while he was president. The first was Peniel (Tex.) College in 1920, followed by Arkansas Holiness College, Vilonia, Ark., in 1931, and Bresee College, Hutchinson, Kan., in 1940.

He was also a member of the General Board from 1931 until 1956, and served as chairman of what formerly was the Department of Foreign Missions from 1941 to 1953.

Funeral services were held Sunday, June 19, in Bethany First Church. Dr. Harold Daniels, pastor, Dr. Roy H. Cantrell, Bethany Nazarene College President, and Rev. Jerald Locke, Northwest Oklahoma District superintendent, were in charge.

His first wife preceded him in death in 1954. The couple had no children.

## Parrott Accepts A Dual Role

Dr. Leslie Parrott, forty-four, pastor at Portland (Ore.) First Church, and a leading churchman, has accepted as of June 15 the responsibility of interim administrator of Cascade College, an interdenominational school in Portland.

He will continue as pastor, and will serve the college without pay.

The college faces critical financial problems and vagueness of educational purpose. According to a statement of the outgoing board chairman, the institution operated at a deficit of \$85,000 last year.

"I definitely am not being considered for the presidency of Cascade College," Dr. Parrott said, "but I will have the authority of the president during the study and adjustment period, which may take as long as a year."

The First Church board gave unanimous approval to the move.

## Easter Offering Near Goal

The Easter Offering, with its goal of \$1.75 million, was steadily climbing toward the mark as of mid-June, when the total had almost reached the \$1.7 million figure.

The offering to April 16 was \$1,697,572, compared to \$1,559,714 to the same period last year.

# Key Words

in  
Next Sunday's Lesson

By RALPH EARLE

## MAKE UP YOUR MIND

Exodus 20:3; 1 Kings 18:17-21; Matthew 4:8-10; Mark 12:28-30 (July 10).

● **The devil** (Matthew 4:8)—The Greek word *diabolos* occurs thirty-eight times in the New Testament. It is always in the singular; there is only one devil. In the King James Version *daimonion* is translated "devil" over fifty times. But this is a mistake. The word *daimonion* gives us our English word "demon," and should be so rendered. There are many demons (*daimonia*), but only one devil.

The word *diabolos* is really an adjective, meaning "slandering, accusing falsely." But in the New Testament it is regularly found with the definite article, and so is a substantive meaning "the slanderer" or "the false accuser."

● **Satan**—This word (Matthew 4:10) is a transliteration of the Greek, which in turn is a transliteration of the Hebrew. The term *satanas* meant "the adversary." It is used for "a Satan-like man," a human adversary, twice in the New Testament (Matthew 16:23; Mark 8:33). But usually it refers to "the prince of evil spirits, the inveterate adversary of God and of Christ" (Thayer).

The two terms, "the devil" and "Satan," seem to be used interchangeably in the New Testament. Matthew, Luke, and John have both. Interestingly, Mark uses "Satan" five times, but never "the devil." Both are found in Acts and in Paul's Epistles. The General Epistles never use "Satan," but do have "the devil." Both terms are found in Revelation.

The devil is not only "the slanderer," accusing men falsely (cf. Job 1), but also the chief adversary of God and man.

● **Reasoning** (Mark 12:28)—The verb is *synuzeteo*. Basically it means to search or examine together. But in the New Testament, as well as in the papyri of that period and in modern Greek, it means "discuss, dispute." One lexicon gives "dispute, debate, argue." So the better translation is "disputing" (RSV) or "arguing" (NASB).

It was more than a session of "reasoning," or perhaps even of "discussion" (Phillips; cf. NEB). A real debate was going on. The rabbis loved to argue, but in Jesus they found more than their match.

# The Answer Corner

Conducted by W. T. Purkiser, Editor

On Sunday morning as well as in the evening we *always* sing such songs as "Glorious Freedom," "The Old-time Religion," "The Old Account Settled," "He Brought Me Out," and as a usual thing they march around and shake hands, which takes time from the message. Don't misunderstand me: I love these songs, but I think they should be used in a night service or evangelistic service. My idea of a Sunday morning service is to sing such songs as "All Hail the Power of Jesus' Name," "Majestic Sweetness," "Oh, for a Faith That Will Not Shrink," "Jesus Calls Us," "He Leadeth Me," "Come, Thou Fount," etc. If these songs are "formal," then why are they in our wonderful hymnal?

There is a formal "informality" that is just as formal as a formal formality.

It sounds as if your church may be in a musical rut, and not too desirable a rut at that. I once saw a road sign that read, "Choose your ruts carefully—you'll be in them a long time."

Hymn-type songs are God-centered. Experience-type songs are man-centered. Each kind has its place.

I would agree in general with your idea that the morning service should

be strong on hymn-type songs, and would find no fault whatever with your selection.

Why don't you enlist a friend or two to help you? Take turns saving something like this to the song leader before the morning service. "Brother So-and-So, if you haven't chosen all your songs for this morning, could we please sing 'Majestic Sweetness' or 'He Leadeth Me'?"

**Is cremating the human body contrary to the Bible? The only answer I have been able to find is that before, during, and since the days of Christ the method was by burial.**

And I can't go much beyond that fact. The Bible reports and generally assumes burial in the earth as the manner of disposing of the body until the resurrection. Cremation was practiced in pre-Christian times in the Near East, but only rarely by the Hebrews (1 Samuel 31:12). The Greeks and Romans burned the bodies of their dead.

On the other hand, the Bible gives no support for the elaborate "cult of the dead" developed by both Egyptians and Babylonians where it was supposed that future life depends on the preser-

vation of the body. The great Egyptian pyramids were actually tombs, and the relics of past burials give abundant evidence of an exaggerated concern for preserving the physical body.

Perhaps the biblical view may be summarized in Ecclesiastes 12:7. "Then shall the dust return to the earth as it was; and the spirit shall return to God who gave it." Certainly Christians view what happens to the soul as infinitely more important than what happens to the body.

**It has bothered me ever since someone asked you if there would be any saved during the Great Tribulation and you gave the impression there would not be. I think this should be corrected. I could not understand your attitude. Please take this as real concern on my part.**

I do, although I can't understand why you are so anxious to have people told that they can be saved during the Great Tribulation if they won't be saved now.

As to the interpretation of Revelation 7:14 and 20:4, I follow John Wesley's view that these references are to the martyr saints of all the Christian centuries (Acts 14:22), and not just those of a brief tribulation period yet in the future.

I am very willing to concede that I may be mistaken in believing that the return of Christ marks the end of probation for people then of the age of responsibility. But I'd much rather

keep urging people to get right and stay right with God here and now.

You see, if I'm wrong, they would still have a chance. But if I should tell them that they may be saved after Christ returns and they put it off until death overtakes them, or until Jesus comes again, a mistake at that point could very well cost them their souls.

I want to be right as often as possible, and I'm not proposing a "safety first" theory of truth. But if I'm wrong, I'd rather be wrong on the safe side than on the side that would expose human beings to the wrath of God.



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